THE TRVE LAWE OF FREE MONARCHIES.

OR

THE RECIPROCK AND mutuall dutie betwixt a free King, and his naturall Subiects.

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James I.

AN ADVERTISEMENT *to the Reader.*

ACcept, I pray you (my deare countrimen) as thankfully this Pamphlet that I offer vnto you, as louinglye it is written for your weale. I would be loath both to be faſchious, and fectleſſe. And therefore, if it be not ſententious, at leaſt it is ſhort. It may be yee miſſe many things that ye looke for in it. But for excuſe thereof, conſider rightly that I onely laie

down herein the true grounds, to teach you the right way, without wasting time vpon refuting the aduersaries. And yet I trust, if ye will take narrowe tent, yee shall finde most of their great gunnes payed home againe, either with contrary cõclusions, or tacite obiections, suppose in a dairned forme, and indirectly. For my intention is to instruct, and not irritat, if I may eschew it. The profite I would wish you to make of it is, as wel so to frame all your actiõs according to these grouds, as may cõfirme you in the course of honest and obedient subiects to your King in all times comming, as also, when ye shall fall in purpose with anye that shall praise

praiſe or excuſe the by-paſt rebelliõs that brake forth either in this countrey, or in any other, ye ſhall herewith be armed againſt their Sirene ſongs, laying their particular examples to the ſquare of theſe grounds. Wherby ye ſhal ſoundly keep the courſe of rightious iudgmẽt, decerning wiſely of euery actiõ only according to the qualitie therof, and not according to your preiudged cõceits of the committers. So ſhall ye, by reaping profit to your ſelues, turne my paine into pleaſure. But leaſt the whole Pamphlet run out at the gaping mouth of this Preface, if it were anie more enlarged; I ende, with committing you to God, and me to your charitable cenſures.

THE TRVE LAWE OF *free Monarchies.*

(·.·)

OR

The Reciprock and mutuall dutie betwixt a free King, and his naturall Subiects.

(*_*)

AS there is not a thing ſo neceſſary to be known by the people of any Land, next the knowledge of theyr GOD, as the right knowledge of theyr alleageance, according to the forme of gouernment eſtabliſhed among them, eſpecially in a *Monarchie*, (which forme of gouernment, as reſembling the Diuinitie, approcheth neereſt to perfection, as all the learned and wiſe men from the beginning haue agreed vppon; Vnitie beeing the perfection of all thinges:) So hath the ignorance,

and (which is worſe) the ſeduced opinion of the multitude blinded by them, who thinke themſelues able to teach and inſtruct the ignorants, procured the wrack and ouerthrow of ſundrie flouriſhing Common-wealthes; and heaped heauie calamities, threatning vtter deſtruction vppon others. And the ſmiling ſucceſſe, that vnlawfull rebellions haue oftentimes had againſt Princes in ages paſt (ſuch hath beene the miſerie, and iniquitie of the time) hath by way of practiſe ſtrengthned many in their errour: albeit there cannot be a more deceiueable argument, then to iudge ay the iuſtnes of the cauſe by the euent thereof, as heereafter ſhall be proued more at length. And among others, no Common-wealth, that euer hath bin ſince the beginning, hath had greater neede of the true knowledge of this ground, then this our ſo long diſordered, and diſtracted common-wealth hath: the misknowledge heereof being the onely ſpring, from whence haue

flowed

flowed ſo many endleſſe calamities, miſeries, and confuſions, as is better felt by many, then the cauſe thereof well knowne, and deepely conſidered. The naturall zeale thereof, that I beare to this my natiue countrie, with the great pittie I haue to ſee the ſo-long diſturbance thereof for lack of the true knowledge of this ground (as I haue ſaide before) hath compelled me at laſt to break ſilence, to diſcharge my conſcience to you my deere country-men heerein, that knowing the ground, frō whēce theſe your many endleſſe troubles haue proceeded, as well as yee haue alreadie too-long taſted the bitter fruits thereof, yee may by knowledge, and eſchewing of the cauſe eſcape, and diuert the lamentable effects that euer neceſſarily follow therevpon.

I haue choſen then onely to ſet down in this ſhort treatiſe, the true grounds of the mutual dutie, & alleageance betwixt a free & abſolute *Monarche*, and his people; not to trouble your patience with

anſwering the contrary propoſitions, which ſome hath not beene aſhamed to ſet downe in writ, to the poyſoning of infinite number of ſimple ſoules, and their owne perpetuall, and well deſerued infamie. For by anſwering them, I could not haue eſchewed whiles to pick, and byte well ſaltly their perſons: which would rather haue bred contentiouſneſſe among the readers (as they had liked, or miſliked) then ſounde inſtruction of the truth. VVhich I proteſt to him that is the ſearcher of all hearts, is the onely marke that I ſhoote at herein.

Firſt then, I will ſet downe the true groundes, whereupon I am to builde, out of the Scriptures, ſince *Monachie* is the true paterne of Diuinitie, as I haue alreadie ſaide: next, from the fundamentall lawes of our own kingdome, which neareſt muſt concerne vs: thirdly, from the lawe of Nature, by diuers ſimilitudes drawne out of the ſame: and will conclude ſyne by anſwering the

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moſt waightie & appearing incommodities that can be obiected.

The Princes dutie to his ſubiectes is ſo clearely ſet downe in many places of the Scriptures, and ſo openly confeſſed by all the good Princes, according to their oathe in their Coronation, as not needing to be long therein, I ſhall as ſhortly as I can runne through it.

Kings are called *Gods* by the propheticall King *Dauid*, becauſe they ſit vpon God his throne in the earth, and haue the count of their adminiſtration to giue vnto him. Their office is, *To miniſter iuſtice and iudgement to the people*, as the ſame *Dauid* ſaith: *To aduance the good, and punish the euill*, as he likewiſe ſaith: *To eſtablish good lawes to his people, and procure obedience to the ſame*, as diuers good Kings of *Iudah* did: *To procure the peace of the people*, as the ſame *Dauid* ſaith: *To decide all controuerſies that can ariſe among them*, as *Salomon* did: *To bee the Miniſter of God*

Pſal.82.6

Pſal.101.
Pſal.101.
2.Ki.18.
2.Chro.2
2.Kin.22
et 23.2.cr
34. & 3
Pſal.72.
1.King.3.

for the weale of him that dooth well, and as
Rom.13. *the minister of God, to take vengeance vpon them that doe euill*, as S. *Paule* saith. And
1.Sam.8. finally, *As a good Pastour, to goe out and in before his people*, as is said in the first of *Samuel: That through the Princes prosperitie the peoples peace may be procured*, as *Ieremie*
Ier.29. saith.

And therefore in the Coronation of our own Kings, as well as of euery Christian Mornarche, they giue their Oath, first to maintaine the Religion presently professed within their countrie, according to their lawes, whereby it is established, & to punish all those that should presse to alter, or distrube the profession thereof.

And next, to maintaine all the lowable and good Lawes made by their Predecessours: to see them put in execution, and the breakers, and violaters thereof, to bee punished, according to the tenour of the same: And lastly, to maintaine the whole Countrey, and euery state therein, in all their ancient priuiledges,

and

and liberties, as well againſt all forraine enemies, as among themſelues: And ſhortly to procure the weale, and flouriſhing of his people, not onely in mainteining and putting to execution the old lowable lawes of the countrey, and by eſtabliſhing of new (as neceſſitie and euill manners well require) but by all other meanes poſſible to fore-ſee, and preuent all daungers, that are likely to fall vppon them, and to mainteine concord, wealth, and ciuilitie among them, as a louing Father, and carefull watchman, caring for them more then for himſelfe, knowing himſelfe to be ordained for them, and they not for him; and therefore countable to that great God, who placed him as his lieutenant ouer them, vpon the perill of his ſoule to procure that weale of both ſoules & bodies, as farre as in him lieth, of all thē that are cōmitted to his charge. And this oath in the Coronation is the cleareſt, ciuil, & fundamentall law, whereby the Kings office is properly defined.

By the lawe of Nature the King becomes a naturall Father to all his Lieges at his Coronation. And as the Father of his fatherly dutie is bound to care for the nouriſhing, education, and vertuous gouernment of his children: euen ſo is the King bound to care for all his ſubiects. As all the toyle, and paine, that the Father can take for his children, will be thought light and well beſtowed by him; ſo that the effect therof redounde to their profit and weale: So ought the Prince to doo towards his people. As the kindly father ought to foreſee all inconuenients and daungers that may ariſe towardes his children, and though with the hazard of his owne perſon preſſe to preuent the ſame: So ought the King towardes his people. As the Fathers wrath and correction vpon any of his children, that offendeth, ought to be by a fatherly chaſtizement ſeaſoned with pittie, as long as there is any hope of amendment in them: So ought the King towardes any of his Lieges that offends

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in that measure.

And shortly, as the Fathers chiefe ioy ought to be in procuring his childrens well-fare, reioycing at their weale, sorrowing and pittying at their euill, to hazard for their safetie, trauel for their rest, wake for their sleep; and in a word, to thinke that his earthly felicitie and life standeth and liueth more in them, nor in himselfe: So ought a good Prince think of his people.

As to the other braunch of this mutuall, and reciprocke bande, it is the dutie and alleageance, that the lieges owe to their King. The ground whereof, I take out of the wordes of *Samuell*, dited by Gods spirit, when God had giuen him commandement to heare the peoples voice in chooſing and annoinging them a King. And becauſe that place of Scripture being well vnderstood is so pertinent for our purpose, I haue insert herein the very words of the text.

9 *Now therefore harken to their voyce:*

how-

howbeit yet teſtifie vnto them, & ſhew them
1,Sam, 8,9 the manner of the King, that ſhall raigne o-
uer them.

10 So Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him.

11 And he ſaid: this ſhall be the maner of the King that ſhall raigne ouer you: he will take your ſonnes, & appoint them to his Charets, and to be his horſemen, and ſome ſhall run before his Charet.

12 Alſo, he will make them his captaines ouer thouſands, and capines ouer fifties, and to eare his ground, and to reape his harueſt and to make inſtruments of warre, and the things that ſerue for his charets:

13 He will alſo take your daughters, and make them Apoticaries, and Cookes, and Bakers.

14 And he will take your fieldes, and your vineyards, and your beſt Oliue trees, & giue them to his ſeruants.

15 And hee will take the tenth of your ſeed, and of your vineyards, and giue it to his Eunuches, and to his ſeruants.

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16 And he will take your men-ſeruants, and your maide-ſeruants, and the chiefe of your young men, and your aſſes, and put them to his worke.

17 He will take the tenth of your sheepe: and ye shall be his ſeruants.

18 And yee shall cry out at that day, becauſe of your King, whom yee haue choſen you: and the Lord God will not heare you at that day.

19 But the people would not heare the voice of Samuel, *but did ſay: Nay, but there shalbe a King ouer vs.*

20 And we alſo will be like all other Nations, and our King shall iudge vs, and go out before vs, and fight our battels.

That theſe words, and diſcourſes of *Samuel* were dited by Gods ſpirite, it needes no further probation, but that it is a place of Scripture: ſince the whole Scripture is dited by that inſpiration, as *Paule* ſaith: which ground no good Chriſtian will, or dare denie. VVherevpon it muſt neceſſarily follow, that theſe ſpeeches proceeded not from a-

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fly ambition in *Samuell*, as one loath to quite the reines that hee ſo long had ruled, and therefore deſirous, by making odious the gouernement of a King, to diſſwade the people from their farther importunate crauing of one. For, as the text proueth it plainely, he then conueened them to giue them a reſolute grant of their demand, as God by his owne mouth commanded him, ſaying:

Harken to the voyce of the people.

And to preſſe to diſſwade them from that, which he then came to grant vnto them, were a thing very impertinent in a wiſe man; much more in the Prophet of the moſt high God. And likewiſe, it well appeared in all the courſe of his life after, that his ſo long refuſing of their ſute, before came not of any ambition in him: which he well proued in praying, and as it were importuning God for the weale of *Saule*. Yea, after GOD had declared his reprobation vnto him, yet hee deſiſted not, while God

God himſelfe was wrath at his praying, and diſcharged his farther ſute in that errand. And that theſe wordes of *Samuell* were not vttered, as a prophecie of *Saule* their firſt Kinges defection, it well appeareth, aſwell becauſe we heare no mention made in the Scripture of any his tiranny, and oppreſſion (which, if it had beene, would not haue beene left vnpainted out therein, as well as his other faultes were, as in a true mirrour of all the Kinges behauiours, whom it deſcribeth) as likewiſe in reſpect that *Saule* was choſen by God for his vertue, & meet quallities to gouerne his people: whereas his defection ſprong after-hand from the corruption of his owne nature, & not through any default in God, whom they that think ſo, would make as a ſtep-father to his people, in making wilfully a choiſe of the vnmeeteſt for gouerning them, ſince the election of that King lay abſolutely and immediately in GODS hand, But by the contrarie it is plaine,

and

and euident, that this ſpeech of *Samuel* to the people, was to prepare their hearts before the hand to the due obedience of that King, which God was to giue vnto them; and therefore opened vp vnto them, what might be the intolerable qualities, that might fall in ſome of their Kings, thereby preparing them to patience, not to reſiſt to Gods ordinance; but as he would haue ſaid. Since God hath graunted your importunate ſute in giuing you a King: as yee haue elſe committed an errour in ſhaking off Gods yoke, and ouer-haſty ſeeking of a King: ſo beware yee fall not into the next in caſting off alſo raſhly that yoke, which God at your earneſt ſute hath laide vpon you, how hard that euer it ſeeme to be. For as yee could not haue obteined one without the permiſsion and ordinance of God: ſo may yee no more, fro he be once ſet ouer you, ſhake him off without the ſame warrant. And therefore in time arme your ſelues with patience and humility, ſince he, that

hath

hath the only power to make him, hath he only power to vnmake him; and yee only to obey, bearing with these straits that I now fore-shewe you, as with the finger of God, which lyeth not in you to take off.

And will ye consider the very words of the text in order, as they are set downe, it shall plainely declare the obedience that the people owe to their King in all respects.

First, God commaundeth *Samuell* to doe two things: the one, to graunt the people their sute in giuing them a King: the other to forwarne them, what some Kings will doo vnto them, that they may not thereafter in their grudging and murmuring say, when they shal feele the snares here fore-spoken: VVee would neuer haue had a King of God, in case, when we craued him, he had let vs know how we would haue bin vsed by him, as now we finde but ouerlate. And this is meant by these words.

Now therfore harken vnto their voice: howbeit

howbeit yet teſtifie vnto them, and shew them the manner of the King that ſhall rule ouer them.

And next, *Samuell* in execution of this commandement of God, he likewiſe doth two things.

Firſt, he declares vnto them, what points of iuſtice and equitie their King will break in his behauiour vnto them. And next, he putteth them out of hope, that, wearie as they will, they ſhall not haue leaue to ſhake of that yoke, which God through their importunitie hath laid vpon them. The poynts of Equitie that the King ſhall breake vnto them are expreſſed in theſe wordes.

11 *He will take your ſonnes, and appoint them to his Charets, and to be his horſemen, and ſome ſhall run before his Charet.*

12 *Alſo he will make them his Captaines ouer thouſandes, and captaines ouer fifties, and to eare his ground, & to reape his haruеſt, and to make inſtruments of warre, and the things that ſerue for his charets.*

13 *He will alſo take your daughters, and*

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make them Apothecaries, and Cookes, and Bakers.

The points of iuſtice, that he ſhall breake vnto them, are expreſſed in theſe words.

14. Hee will take your fieldes, and your vineyardes, and your beſt Oliue trees, and giue them to his ſeruants.

15 And hee will take the tenth of your ſeede, and of your vineyards, and giue it to his Eunuches and to his ſeruants: And alſo the tenth of your sheepe.

As if he woul ſay: The beſt and nobleſt of your bloud ſhall be compelled in ſlauiſh and ſeruile offices to ſerue him. And not content of his own patrimony, he will make vp a rent to his owne vſe out of your beſt lands, vineyardes, orchards, and ſtore of cattell: So asinuerting the lawe of nature, and office of a King, your perſons, and the perſons of your poſterity, together with your lands, and all that ye poſſeſſe, ſhall ſerue his priuate vſe, and inordinate appetite.

And as to the next point (which is

his fore-warning them, that, wearie as they will, they ſhall not haue leaue to ſhake off the yoke, which God through their importunitie hath layde vppon them) it is expreſſed in theſe words.

18. *And yee shall crye out at that day, becauſe of your King whom yee haue choſen you: and the Lord will not heare you at that day.*

As he would ſay: when ye ſhall find theſe things in proofe that now I fore-warn you of, although you ſhall grudge and murmure: yet it ſhall not be lawfull to you to caſt it off, in reſpect it is not onely the ordinance of GOD; but alſo your ſelues haue choſen him vnto you, thereby renouncing for euer all priuiledges, by your willing conſent, out of your handes, whereby in any time thereafter yee would claime, and call back vnto your ſelues againe that power, which God ſhall not permit you to do. And for further taking away of all excuſe, and retraction of this their contract, after their conſent to vnder-

vnderly this yoke with all the burthens that hee hath declared vnto them, hee craues their aunſwere, and conſent to his propoſition: vvhich appeareth by theyr aunſwere, as it is expreſſed in theſe words.

19. Nay, but there shalbe a King ouer vs.

20. And we alſo will be like all other nations: and our king shall iudge vs, and goe out before vs, and fight our battels.

As if they would haue ſaid: All your ſpeeches and harde conditions ſhall not skarre vs, but vve will take the good and euill of it vppon vs, and we will be content to beare whatſoeuer burthen it ſhal pleaſe our King to lay vppon vs, as well as other Nations doe. And for the good wee will get of him in fighting our battels, vvee will more patientlie beare anie burthen that ſhal pleaſe him to lay on vs.

Nowe then, ſince the erection of this Kingdome and Monarchie among the Iewes, & the law thereof may, and ought to be a patterne to all Chriſtian and vvell

founded Monarchies, as beeing founded by God himselfe, who by his Oracle, and out of his owne mouth gaue the lawe thereof: what liberty can broyling spirits, and rebellious mindes claime iustly to against any Christian Monarchie: since they can claime to no greater libertie on their part, nor the people of God might haue doone, and no greater tyrannie was euer executed by any Prince or Tyrant, whom they can obiect, nor was heere fore-warned to the people of God, (and yet all rebellion countermanded vnto them) if tirannizing ouer mens persons, sonnes, daughters, and seruants; redacting noble houses, and men, and women of noble blood, to slauish and seruile offices; and extortion, and spoile of their landes and goodes to the Princes owne priuate vse and commoditie, and of his courteours, and seruantes, may be called a tyrannie?

And that this proposition grounded vpon the Scripture, may the more

clearly

clearely appeare to be true by the practise oft prooued in the same booke, wee neuer reade, that euer the Prophets perswaded the people to rebell against the Prince, how wicked soeuer he was

VVhen *Samuell* by Gods command pronounced to the same King *Saule*, that his kingdome was rent from him, and giuen to another (which in effect was a degrading of him) yet his next action following that, was peaceably to turne home, and with flouds of teares to pray God to haue some compassion vpon him. 1.Sam. 15.

And *Dauid*, notwithstanding hee was inaugurate in that same degraded Kings roome, not onely (when he was cruelly persecuted, for no offence; but good seruice done vnto him) would not presume, hauing him in his power, skantly, but with great reuerence, to touch the garment of the anoynted of the Lord, and in his words blessed him: but likewise, when one came to him 1.Sam. 24. 2.Sam.1.

vanting himſelfe vntrulie to haue ſlaine *Saul*, hee, without forme of proces, or tryall of his guilt, cauſed onely for guiltineſſe of his tongue, put him to ſodaine death.

And although there was neuer a more monſtrous perſecuter, and Tyrant nor *Achab* was: yet all the rebellion, that *Elias* euer raiſed againſt him, was to flie to the wilderneſſe: where, for fault of ſuſtentation, he was fed with the Corbies.

And I thinke no man will doubt but *Samuel*, *Dauid*, and *Elias*, had as great power to perſwade the people, if they had liked to haue imployed their credit to vprores, and rebellions againſt theſe wicked Kinges, as any of our ſeditious Preachers in theſe daies, of whatſoeuer Religion, eyther in this Countrey, or in Fraunce, had, that buſied themſelues moſt to ſtirre vp rebellion vnder cloake of religion.

This far the onely loue of veritie, I proteſt, without hatred at their perſons, haue moued me to be ſomewhat ſatyrik.

And

And if any will leane to the extraordinary examples of degrading, or killing of Kings in the Scriptures, thereby to cloake the peoples rebellion, as by the deede of *Iehu*, and such like extraordinaries: I aunswer, besides that they want the like warrant that they had, if extraordinarie examples of the Scripture shal be drawne in daily practise; murther vnder traist, as in the persons of *Ahud*, and *Iael*; theft, as in the persons of the *Israelites* cõming out of Egypt; lying to their Parents to the hurt of their Brother, as in the person of *Iacob*; shall all be counted as lawfull and allowable vertues, as rebellion against Princes.

And to cõclude, the practize through the whole Scripture, prooueth the peoples obedience giuen to that sentence in the law of God:

Thou shalt not raile vpon the Iudges, neither speake euill of the Ruler of thy people.

To end then the ground of my proposition taken out of the Scripture, let

two ſpeciall, and notable examples, one vnder the law, another vnder the euāgel, conclude this part of my alledgeance.

re. 27. Vnder the lawe, *Ieremie* threatneth the people of God with vtter deſtruction for rebellion to *Nabuchadnezar* the King of *Babell:* who although he was an Idolatrous perſecutor, a forraine King, a Tirant, and vſurper of their liberties; yet in reſpect they had once receiued and ac-

re. 29. knowledged him for their King, he not onely commandeth them to obey him, but euen to pray for his proſperity, adioyning the reaſon to it; becauſe in his proſperity ſtood their peace.

re. 13. And vnder the Euangell that King, whom *Paule* bids the *Romaines obey* and ſerue *for conſcience ſake*, was *Nero* that blody Tirant, an infamy to his age, and a monſter to the world, beeing alſo an Idolatrous perſecutor, as the King of *Babell* was. If then Idolatrie and defection from God, tyrrannie ouer their people, and perſecution of the Saints, for their profeſſion ſake, hindred not

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he ſpirite of God to command his peo-
le vnder all hieſt paine to giue them all
lue & hearty obedience for conſcience
ake, giuing to *Cæſar* that which was *Cæ-*
ars, and to God that which was Gods,
s Chriſt ſaith, and that this practiſe
hroughout the booke of God agreeth
with this lawe, which he made in the e-
ection of that Monarchie (as is at length
before deduced) what ſhameleſſe pre-
umption is it to any Chriſtian people
now a dayes to claime to that vnlawfull
ibertie, which God refuſed to his owne
peculiar and choſen people?

Shortly then to take vp in two or
three ſentences, grounded vpon all theſe
arguments, out of the lawe of God, the
dutie, and alleageance of the people to
their lawfull King, their obedience, I ſay,
ought to be to him, as to Gods Lieue-
tenant in earth, obeying his commands
in all things, except directly againſt
God, as the commands of Gods Mini-
ſter, ackonowledging him a Iudge ſet
by GOD ouer them, hauing power

to

to iudge them, but to be iudged onely by GOD, whom to onely hee muſt giue count of his iudgement; fearing him as their Iudge; louing him as their father; praying for him as their protector; for his continuance, if hee be good; for his amendement, if he be wicked; following and obeying his lawfull commaunds, eſchewing, and flying his furie in his vnlawfull, without reſiſtance, but by ſobes and teares to GOD, according to that Sentence vſed in the Primitiue Church, in the time of the perſecution.

Preces, et Lachrymæ ſunt arma Eccleſiæ.

Nowe, as for the deſcribing the allegeance, that the lieges ovve to theyr Natiue King, out of the fundamentall and ciuill Lavve, eſpecially of this countrie, as I promiſed, the grounde muſt firſt bee ſet dovvne of the firſt manner of eſtabliſhing the Lawes and forme of gouernment among vs: that the ground beeing firſt right layd, wee may thereafter build rightly therevpon.

Al-

Although it be true (according to the affirmation of thoſe that pride themſelues to be the ſcourges of Tyrants) that in the firſt beginning of Kings riſing among Gentiles, in the time of the firſt age, diuers common-wealthes and ſocieties of men choſed out one among themſelues, who for his vertues and valour, beeing more eminent then the reſt, was choſen out by them, and ſet vp in that roome, to maintaine the weakeſt in their right, to throw downe oppreſſours, and to foſter and continue the ſocietie among men; vvhich could not otherwiſe, but by vertue of that vnitie be well done: yet theſe examples are nothing pertinent to vs; becauſe our Kingdome and diuers other Monarchies are not in that caſe, but had theyr beginning in a farre contrarie faſhion.

For as our Chronicles beare vvitneſſe, thys Ile, and eſpecially our part of it, beeing ſcantly inhabited, but by verie fevve, and they as barbarous, and ſcant of ciuilitie, as number, there comes

comes our first King *Fergus*, with great number with him, out of *Ireland*, which was long inhabited before vs, and making himselfe maister of the Country, by his owne friendship and force, as well of the *Ireland-men* that came with him, as of the country-men that willingly fell to him, he made himselfe King and Lorde, as well of the whole landes, as of the whole inhabitants within the same. Thereafter hee & his successours, along while after their beeing Kings, made and established their lawes from time to time, and as the occasion required.

So the truth is directly contrary in our state to the false affirmation of such seditious writers, as would perswade vs, that the Lawes & state of our countrey were established before the admitting of a King: whereby the contrary ye see it plainely proued, that a wise King comming in among barbares, first established the estate and forme of gouernment, and thereafter made lawes by him-

himselfe, and his successours according thereto.

The Kings therefore in *Scotland* were before any estates or rankes of men within the same, before any Parliaments were holden, or lawes made: and by them was the lande distributed (which at the first was whole theirs) states erected and decerned, & formes of gouernment deuised and established. And so it followes of necessitie, that the Kings were the authors and makers of the lawes, and not the lawes of the Kings. And to proue this my assertion more clearly, it is euident by the rolles of our Chancellery (which containe our eldest and fundamentall lawes) that the King is *Dominus omnium bonorum*, and *Dominus directus totius Domini*, the whole subiects being but his vassals, and from him holding all their lands as their ouer-lord, who according to good seruices done vnto him, changeth their holdings from tacke to few, from warde to blanch, erecteth new Baronies, and

vni-

vniteth olde, without aduiſe or authoritie of eyther Parliament, or any other ſubalterin iudiciall ſeate. So as wrong might be addmitted in play (albeit I graunt wrong ſhould be wrong in all perſons) the King might haue better colour for his pleaſure, without further reaſon, to take the land from his lieges, as ouer-lord of the whole, and do with it as pleaſeth him, ſince all that they holde is of him: then, as fooliſh writers ſay, the people might vn-make the king, & put an other in his roome. But eyther of them, as vnlawfull, and againſt the ordinance of God, ought to be alike odious to be thought, much leſſe put in practiſe.

And according to theſe fundamentall lawes already alledged, we daily ſee that in the Parliament (which is nothing elſe but the head Court of the King, and his vaſſals) the lawes are but craued by his ſubiects, and onely made by him at their rogation, and with their aduiſe. For albeit the King make daily

ſtatutes

statutes and ordinances, inioyning such paines thereto as he thinks meet, without any aduiſe of parliament or eſtates: yet it lyes in the power of no Parliament, to make any kinde of lawe or ſtatute, without his Scepter be put to it, for giuing it the force of a law. And although diuers changes haue bene in other countries of the bloud Royall, and kingly houſe, the kingdome being reft by conqueſt from one to an other, as in our neighbour country in *England*, (which was neuer in ours,) yet the ſame ground of the Kings right ouer all the lande, and ſubiects thereof, remaineth alike in all other free Monarchies, as well as in this. For when the Baſtard of *Normandie* came into *England*, & made himſelfe King, was it not by force, and with a mighty army? VVhere he gaue the law, & tooke none, changed the lawes, inuerted the order of gouernement, ſet downe the ſtraungers his followers in many of the olde poſſeſſours roomes, as at this day well appea-

appeareth a great part of the Gentl
men in *England* beeing come of th
Norman bloud, and their old Lawe
which to this day they are ruled by, a
written in his language, & not in their
And yet his ſucceſſors haue with gre
happineſſe enioyed the Crowne to th
day. VVhereof the like was alſo doon
by all them that conqueſted them be
fore.

And for concluſion of this poyn
that the King is ouer-lord ouer th
whole landes, it is likewiſe daylie pro
ued by the Lawe of our hoordes, o
want of Haires, and of Baſtardies. For
a hoord be found vnder the earth, be
cauſe it is no more in the keeping o
vſe of any perſon, it of the lawe pertain
to the King. If a perſon, inheritour o
any landes or goods, dye without an
ſort of heires, all his landes and good
returne to the King. And if a baſtar
dye vnrehabled without heyres of hi
body (which rehabling onely lyes
the Kings hands) all that he hath like

wi

wiſe returnes to the King. And as ye ſee it manifeſt, that the King is ouer-Lord of the whole land: ſo is he Maiſter ouer euery perſon that inhabiteth the ſame, hauing power ouer the life, and death of euery one of them. For althogh a iuſt Prince will not take the life of any of his ſubiects without a cleare law: Yet the ſame lawes, whereby he taketh them, are made by himſelfe, or his predeceſſors. And ſo the power flowes allwayes from himſelfe: as by dayly experience wee ſee, good and iuſt Princes will from time to time make new lawes and ſtatutes, adioyning the penalties to the breakers thereof: which before the law was made, had bin no crime to the ſubiect to haue committed. Not that I denie the old definition of a King, and of a law; which makes the King to be a ſpeaking lawe, and the lawe a dumbe King: for certainely a King, that gouernes not by his law, can neither be countable to God for his adminiſtration, nor haue a happy and eſtabliſhed raigne. For albeit it be true that I haue

at length prooued, that the King is a
boue the Law, as both the author, and
giuer of ſtrength thereto: yet a good
King will, not onely delight to rule his
ſubiectes by the Law, but euen will con-
forme himſelfe in his owne actions ther-
vnto, alwayes keeping that ground, that
the health of the common-wealth be his
chiefe law. And where he ſees the law
doubt-ſome or rigorous, he may inter-
pret or mittigate the ſame: leaſt other-
wiſe *Summum ius* be *ſumma iniuria*.
And therfore generall lawes, made pub-
likely in Parliament, may, vpon knowne
reſpectes to the King, by his authoritie
be mittigated, and ſuſpended vpon cau-
ſes onely knowne to him.

As likewiſe, although I haue ſayd, a
good King will frame all his actions to
be according to the law: yet is he not
bound thereto but of his good wil, and
for good example-giuing to his Sub-
iectes. For as in the Law of abſtayning
from eatyng of fleſh in *Lenton*, the King
will, for examples ſake, make his owne
houſe to obſerue the law: yet no man

will

will thinke he needes to take a licence to eate flesh. And although by our Lawes the bearing and wearing of Hag-buts, and Pistoles bee forbidden, yet no man can finde any fault in the King, for causing his trayne vse them in any raide vpon the bordourers, or other malefactours or rebellious Subiectes. So, as I haue already sayd, a good King, although he be aboue the Law, wil subiect and frame his actions thereto, for examples sake to his Subiectes, and of his owne free will, but not as subiect or bound thereto.

Since I haue so clearely proued then out of the fundamentall laws & practise of this Country, what right and power a King hath ouer his land & subiects, it is easie to be vnderstood, what allegeance & obedience his lieges owe vnto him. I meane alwayes of such free Monarchies as our King is, & not of electiue Kings; and much lesse of such sort of Gouernours, as the Dukes of *Venice* are, whose Aristocraticke, and limited gouernment is nothing like to free Monarchies: al-

though the malice of ſome writers hath not beene aſhamed to misknow any difference to be betwixt them. And if it be not lawfull to any particular Lordes tenantes or vaſſals, vpon whatſoeuer pretext, to controll and diſplace their Maiſter, and ouer-lord (as is clearer nor the Sunne by all lawes of the world) how much leſſe may the ſubiects and vaſſals of their great ouer-lord the King controll or diſplace him? And ſince in all inferiour iudgements in the land, the people may not vpon any reſpect diſplace their Magiſtrates, although but ſubaltern: for the people of a Borough, cannot diſplace their Prouoſt before the time of their election: nor in Eccleſiaſtical policy the flock can vpon any pretence diſplace the Paſtor, nor iudge of him: yea, euen the poore ſchoolemaſter cannot be diſplaced by his ſchollers: If theſe I ſay, (whereof ſome are but inferiour, ſubaltern, and temporall magiſtrates, and none of them equall in any ſort to the dignitie of a King) cannot bee diſplaced for any occaſion or pre-

text

text by them that are ruled by them: how much leſſe is it lawfull vpon any pretext to controll or diſplace the great Prouoſt, & great Schoolemaſter of the whole lands except by inuerting the order of all law & reaſon, the commanded may be made to comand their commander, the iudged to iudge their Iudge, and they that are gouerned, to gouerne their time about their lord & gouernor.

And the agreement of the Lawe of nature in this our ground with the laws and conſtitutions of God, and man, alreadie alleaged, will by two ſimilitudes eaſily appeare. The King towardes his people is rightly compared to a father of children, and to a head of a bodie compoſed of diuers members. For as fathers, the good Princes, & magiſtrates of the people of God, acknowledged themſelues to their ſubiects. And for all other well ruled common-wealths, the ſtile of *Pater Patriæ* was euer, & is commonly vſed to Kings. And the proper office of a King towardes his ſubiectes agrees very well with the office of the

head towardes the body, and all members thereof. For from the head, being the seate of iudgement, proceedeth the care and foresight of guiding, and preuenting all euill that may come to the body, or any part thereof. The head cares for the body, so doth the King for his people. As the discourse and direction flowes from the head, and the execution according thereunto belongs to the rest of the members, euery one according to their office: so is it betwixt a wise Prince, and his people. As the iudgement comming from the head may not onely imploy the members, euery one in their owne office, as long as they are able for it; but likewise in case any of them be affected with any infirmitie, must care and prouide for their remedy, in case it be cureable: and if other-wise, gar cut them off for feare of infecting of the rest: euen so is it betwixt the Prince and his people. And as there is euer hope of curing any diseased member by the direction of the head, as long as it is whole; but by the contrarie, if it be trou-

troubled, all the members are partakers of that paine: ſo is it betwixt the Prince and his people.

And nowe firſt for the fathers parte (whoſe natural loue to his children I deſcribed in the firſt part of this my diſcourſe, ſpeaking of the duety that Kings owe to their ſubiectes) conſider, I pray you, what duety his childrē owe to him, and whether vpon any pretext whatſoeuer, it will not be thought monſtrous and vnnaturall to his ſonnes, to riſe vp againſt him, to controll him at their appetite, & when they thinke good to ſley him, or cut him off, and adopt to themſelues any other they pleaſe in his rome. Or can any pretence of wickedneſſe or rigour on his part be a iuſt excuſe for his children to put hand into him? And although we ſee by the courſe of nature, that loue euer vſeth to deſcend more then to aſcend: in caſe it were true, that the father hated & wronged the childrē neuer ſo much, will any man, endued with the leaſt ſponke of reaſon, thinke it lawfull for them to meet him with the like? Yea,

suppose the father were furiously following his sons with a drawne sword: is it lawfull for them to turne and strike againe, or make any resistance but by flight? I thinke surely, if there were no more but the example of bruite beastes, & vnreasonable creatures, it may serue well inough to qualifie and proue this my Argument. We reade often the pietie that the Storkes haue to their old & decayed parents. And generally wee know, that there are many sorts of beasts and fowles, that with violence and many bloody stroks will beate and banish their yong ones from them, how soone they perceiue them to bee able to send themselues. But we neuer read or heard of any resistaunce on their part, except among the vipers: which prooues such persons as ought to be reasonable creatures, and yet vnnaturally follow this example, to be indued with their viperous nature.

And for the similitude of the head & the bodie, it may very well fall out that the head will be forced to garre cut off

some

ſome rotten member (as I haue alreadie ſaid) to keepe the reſt of the bodie in integritie. But what ſtate the body can be in, if the head, for any infirmitie that can fall to it, be cut off, I leaue it to the Readers iudgement.

So as (to conclude this part) if the children may, vpon any pretext that can bee imagined, lawfully riſe vp againſt their Father, cutte him off, and chooſe any other whom they pleaſe in his roome; and if the body, for the weale of it, may for any infirmitie that can be in the head, ſtrike it off: then I can not denie that the people may rebell, controll, & diſplace, or cut off their King at their owne pleaſure, and vpon reſpects mooving them. And whether theſe ſimilitudes repreſent better the Office of a King; or the offices of Maſters or Deacons of craftes, or Doctors in Phyſicke (which iolly compariſons are vſed by ſuch writers, as mainetaine the contrary propoſition) I leaue it alſo to the readers diſcretion.

And in caſe any doubtes might ariſe

in

in any part of this treatise, I will (according to my promise) with the solution of foure principall and most weightie doubtes, that the aduersaries may obiect, conclude this Discourse. And first it is casten vp by diuerse, that employ their pennes vpon Apologies for rebellions and treasons, that euery man is borne to carry such a naturall zeale and duetie to his Common-wealth, as to his Mother: that seeing it so rent, & deadly wounded, as whyles it will be by wicked and tyrannous Kinges, good Cittizens will be forced, for the naturall zeale and duety they owe to their owne natiue country, to put their hand to worke for freeing their common-wealth from such a pest.

Whereunto I giue two answeres: First, it is a sure Axiom in *Theologie*, that euill should not be done, that good may come of it. The wickednes therefore of the King can neuer make them, that are ordayned to be iudged by him, to become his Iudges. And if it be not lawfull to a priuate man to reuenge his pri-

priuate iniurie vpon his priuate aduer-
arie (ſince GOD hath onely giuen the
word to the Magiſtrate) howe much
eſſe is it lawfull to the people, or any
part of them (who all are but priuate
men, the authoritie being alwayes with
the Magiſtrate, as I haue already pro-
ued) to take vppon them the vſe of the
word, whom to it belongs not, againſt
the publike Magiſtrate, whom to onely
it belongeth.

Next, in place of relieuyng the
common-wealth out of diſtreſſe (which
is their onely excuſe and colour) they
ſhall heape double diſtreſſe and deſo-
lation vppon it: and ſo their rebellion
ſhall procure the contrary effectes that
they pretende it for. For a King cannot
be imagined to be ſo vnruly and tyran-
nous, but the common-wealth will be
kept in better order, notwithſtandyng
thereof, by him, then it can bee by
his way-takyng. For firſt, all ſodayne
mutations are perillous in Common-
wealthes, hope being thereby giuen to
all bare men to ſet vp themſelues, and

flie

flie with other mens feathers, the reines being looſed to all the inſolencies that diſordered people can commit by hope of impunitie, becauſe of the looſeneſſe of all things.

And next, it is certaine that a King can neuer bee ſo monſtrouſly vicious, but hee will generally fauour iuſtice, and maintaine ſome order, except in the particulars, wherein his inordinate luſtes and paſſions carry him away; where by the contrary, no King being, nothing is vnlawfull to none: And ſo the olde opinion of the Philoſphers prooues true, that better it is to liue in a common-wealth, where nothing is lawfull, then where all things are lawfull to all men: the common-wealth at that time reſembling an vn-daunted yong horſe, that hath caſten his rider. For as the Diuine Poet *Du Bartas* ſayeth: *Better it were to ſuffer ſome diſorder in the eſtate, & ſome ſpots in the common-wealth, then, in pretending to reforme, vtterly to ouerthrow the Republicke.*

The ſecond obiection they ground vpon

vpon the curse, that hanges ouer the common-wealth, where a wicked King raigneth. And, say they, there cannot be a more acceptable deed in the sight of GOD, nor more duetifull to their common-weale, then to free the countrie of such a curse, and vindicat to them their libertie, which is naturall to all creatures to craue.

Whereunto, for answere, I graunt in deede, that a wicked King is sent by GOD for a curse to his people, and a plague for their sinnes. But that it is lawfull to them to shake off that curse at their owne hand, which GOD hath layde on them; that I deny, and may so do iustly. Will any deny that the King of *Babel* was a curse to the people of GOD, as was plainely fore-spoken and threatned vnto them in the prophecie of their Captiuitie? And what was *Nero* to the Christian Church in his time? And yet *Ieremie*, and *Paul* (as ye haue els heard) commaunded them not onely to obey them, but hartily to pray for their welfare.

It

It is certaine then (as I haue alreadie by the Law of GOD ſufficiently prooued) that patience, earneſt prayers to GOD and amendment of their lyues, are the onely lawfull meanes to mooue GOD to relieue them of that heauie curſe. And as for vindicating to themſelues their owne libertie, what lawful power haue they to reuoke to themſelues againe thoſe priuiledges, which by their owne conſent before, were ſo fully put out of their hands? For if a prince cannot iuſtly bring backe againe to himſelfe the Priuiledges once beſtowed by him, or his Predeceſſors vpon any ſtate, or rancke of his Subiectes: how much leſſe may the Subiectes reaue out of the Princes hand that ſuperioritie, which hee and his Predeceſſors haue ſo long brooked ouer them?

But the vnhappie iniquitie of the time, which hath oft times giuen ouer-good ſucceſſe to their reaſonable attemptes, furniſheth them the ground of their third obiection. For, ſay they, the fortunate ſucceſſe that GOD hath ſo oft

oft giuen to ſuch enterpriſes, prooueth playnely by the practize, that God fauoured the iuſtneſſe of their quarrell.

To the which I anſwere, that it is true indeede, that all the ſucceſſe of battels, as well as of other worldly thinges, lyeth onely in Gods hand. And herefore it is, that in the Scripture he takes to himſelfe the ſtile of GOD of Hoſtes. But vpon that Generall to conclude, that hee euer giues victorie to the iuſt quarrell, would prooue the *Philiſtims*, and diuers other neighbour enemies of the people of GOD, to haue oft times had the iuſt quarrell agaynſt the people of GOD, in reſpect of the many victories they obtayned agaynſt them. And by that ſame argument they had alſo iuſt quarrell agaynſt the Arke of GOD. For they wan it in the field, and kept it long priſoner in their countrey. As likewiſe by all good writers, aſwell Theologues, as other, the Duelles and ſingular Combattes are diſallowed: which are onely made vppon pretence, that GOD will kith thereby the iuſtice

ſtice of the quarrell. For wee muſt conſider that the innocent partie is not innocent before God. And therefore God will make oft times them that haue the wrong ſide, reuenge iuſtly his quarrell, and when he hath done, caſt his ſcourge in the fire: as hee oft times did to his owne pople, ſtirryng vp and ſtrengthening their enemies, whyle they were humbled in his ſight, and then deliuered them in their handes. So GOD as the great Iudge, may iuſtly puniſh his Deputie, and for his rebellion againſt him, ſtirre vp his rebels to meete him with the like. And when it is done, the part of the inſtrument is no better then the Diuels part is in tempting and torturing ſuch as GOD commaundeth to him as his hangman to doe. Therfore, as I ſaid in the beginning, it is oft times a very deceitable argument to iudge of the cauſe by the euent.

And the laſt obiection is grounded vpon the mutuall paction and adſtipulation, (as they call it) betwixt the King and his people, at the time of his coro-

nati-

nation. For there, say they, there is a mutuall paction, & contract bound vp, & sworne betwixt the king, & the people. Whervpon it followeth, that if the one part of the contract or the Indent bee broken vpon the kings side, the people are no longer bound to keep their part of it, but are therby freed of their oath. For (say they) a contract betwixt two parties of all lawe frees the one partie, if the other breake vnto him.

As to this contract alledged made at the coronation of a King, although I denie any such contract to be made then, especially containing such a clause irritant, as they alledge: yet I confesse, that a king at his coronatiō, or at the entry to his kingdome, willingly promiseth to his people, to discharge honourably and truly the office giuen him by God ouer them. But presuming that therafter he breake his promise vnto them neuer so inexcusable, the question is, who should be iudge of the breake, giuing vnto them this contract were made to them neuer so sicker, according to their alleageance. I thinke no man that hath but the smallest entrance in the ciuill lawe, will

doubt that of all lawe either ciuill, or municipall of any nation, a contract cannot be thought broken by the one partie, & so the other likewise to be freed therefro: except that first a lawfull tryall and cognition be had by the ordinary Iudge of the breakers thereof. Orels euery man may be both partie and iudge in his owne cause: which is absurd once to be thought. Now in this contract (I say) betwixt the King and his people, God is doutles the only iudg, both becauſe to him onely the King muſt make count of his adminiſtration (as is oft ſaide before) as likewiſe by the oath in the coronation, God is made Iudge & reuenger of the breakers. For in his preſence, as onely Iudge of oaths, all oaths ought to be made. The, ſince God is the onely Iudge betwixt the two parties contractors, the cogniti-on and reuenge muſt onely appertaine to him. It followes therefore of neceſſitie, that God muſt firſt giue ſentence vpō the King that breaketh, before the people can thinke thēſelues freed of their oath. What iuſtice then is it, that the party ſhall be both Iudge & partie, vſurping vpō himſelf the offices of

God,

God, may by this argument easily appeare. And shall it lye in the hands of a headlesse multitude, when they please to weary off subiection, to cast off the yoake of gouernment that God hath laide vpon them; to iudge and punish him, whome by they should be iudged and punished; and in that case, wherein by their violence they kythe themselues to bee most passionate parties, to vse the office of an vngracious Iudge or Arbiter? Nay, to speake truly of that case, as it standes betwixt the king and his people, none of them ought to iudge of the others breake. For considering rightly the two parties at the time of their mutual promise, the king is the one party, & the whole people in one body are the other partie. And therfore, since it is certain, that a king, in case so it should fall out, that his people in one body had rebelled against him, he should not in that case, as thinking himselfe free of his promise & oath, become an vtter enemy, & practize the wracke of his whole people & natiue coūtry: althogh he ought iustly to punish the principall authors and fellowes of that vniuersall rebellion: how

much leſſe then ought the people (that are alwaies ſubiect vnto him, and naked of all authoritie on their part) preſſe to iudge and ouerthrow him? otherwiſe the people, as the one partie contracter, ſhall no ſooner challenge the King as breaker, but hee as ſoone ſhall iudge thē as breakers: ſo as, the victors making the tyners the traitours (as our prouerbe is) the partie ſhall ay become both iudge & partie in his owne particular, as I haue alreadie ſaid.

And it is here likewiſe to be noted, that the dutie & alleageance, which the people ſweareth to their Prince, is not only bound to themſelues, but likewiſe to their lawful heires and poſteritie, the lineall ſucceſſiō of crownes being begun among the people of God, and happily continued in diuers Chriſtian common-wealths. So as no obiection eyther of hereſie, or whatſoeuer priuate ſtatute or lawe may free the people from their oath giuing to their king, & his ſucceſſion, eſtabliſhed by the olde fundamentall lawes of the kingdome. For, as he is their heritable ouer-lorde, & ſo by byrth not by any right in the coronation, com-

m

meth to his crowne; it is a like vnlawfull (the crowne euer ſtanding full) to diſplace him that ſucceedeth thereto, as to eiect the former. For at the very moment of the expiring of the king raigning, the neareſt and lawfull heire entreth in his place. And ſo to refuſe him, or intrude an other; is not to hold out vncomming in; but to expell, and put out their righteous king. And I truſt at this time whole *France* acknowledgeth the ſuperſtitious rebellion of the Liguers; who, vpon pretence of hereſie, by force of armes held ſo long out, to the great deſolation of their whole countrey, their natiue and righteous king from poſſeſſing of his owne crowne and naturall kingdome.

Not that by all this former diſcourſe of mine, & Apologie for kings, I meane, that whatſoeuer errours and intollerable abhominations a ſoueraigne Prince commit, he ought to eſcape al puniſhment, as if thereby the world were onely ordained for kings, and they without controlment to turne it vp-ſide downe at their pleaſure. But by the contrary, by remitting them to God (who is their only ordinary Iudge) I remit thē to

the foreſt and ſharpeſt ſcoole-maiſter that can be deuiſed for them. For the further a king is preferred by God aboue all other rankes and degrees of men, and the higher that his ſeate is aboue theirs; the greater is his obligation to his maker. And therefore, in caſe hee forget himſelfe (his vnthankfulnes being in the ſame meaſure of height) the ſadder and ſharper will his correctiō be: and according to the greatnes of the height he is in, the waight of his fall will recompence the ſame. For the further that any perſon is obliged to God, his offence becomes and growes ſo much the greater, then it would in an other. *Ioues* thunderclaps light oftner, and ſorer vpon the high and ſtately Oakes, then on the lowe & ſupple willow trees. And the higheſt bench is ſliddrieſt to ſit vpō. Neither is it euer heard that any king forgets himſelf towards God, or in his vocation; but God with the greatnes of the plague reuengeth the greatneſſe of his ingratitude. Neither thinke I by the force & argument of this my diſcourſe ſo to perſwade the people, that none wil hereafter be raiſed vp, and rebell againſt wicked

Princes!

rinces. But, remitting to the iuſtice and ouidence of God to ſtirre vp ſuch ſcour-es as pleaſeth him, for puniſhment of wic-ed kings (who made the very vermin and thy duſt of the earth to bridle the inſolen-e of proud *Pharaoh*) My onely purpoſe & tention in this treatiſe is, to perſwade, as rre as lyeth in me, by theſe ſure and infal-ble grounds, all ſuch good Chriſtian Rea-ers, as beare not onely the naked name a Chriſtian, but kythe the fruites thereof their daily forme of life, to keepe their arts and hands free from ſuch monſtrous nd vnnaturall rebellions, whenſoeuer e wickedneſſe of a Prince ſhall procure e ſame at Gods hands: that, when it ſhall eaſe God to caſt ſuch ſcourges of princes, nd inſtruments of his fury, in the fire, ye ay ſtand vp with cleane hands, & vnſpot-d cõſciences, hauing proued your ſelues all your actions true Chriſtians towards od, and dutifull ſubiects towards your ng, hauing remitted the iudgement and niſhmẽt of all his wrongs to him, whom only of right it appertaineth.

But crauing at God, & hoping that God ſhall

shall continue his blessing with vs, in no
sending such fearefull desolation, I heartily
wish our kings behauiour so to be, & conti-
nue among vs, as our God in earth, and lo-
uing father, indued with such properties a
I described a King in the first part of thi
Treatise. And that ye (my deare countrey
men, & charitable readers) may presse by a
meanes to procure the prosperitie, and wel
fare of your King: that, as hee must on th
one part thinke all his earthly felicitie an
happinesse grounded vpon your weale, ca
ring more for himselfe for your sake the
for his owne, thinking himselfe onely or
dained for your weale, such holy and hap
py emulation may arise betwixt him, an
you, as his care for your quietnesse, & you
care for his honour and preseruation, ma
in all your actiõs daily striue together: th
the Lande may thinke themselues blesse
with such a king, and the king may think
himselfe most happie in ruling ouer so lo
uing and obedient subiects.

FINIS.